

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God."—JOB 19: 25, 26.

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PRESIDENT LYMAN'S TRAVELS AND MINISTRY.

PRAYING IN ST. PETERSBURG FOR THE LAND OF RUSSIA.

THE Finns sing of their country as a land of poverty, and the ride from Abo to St. Petersburg does not convince the stranger that they are wrong. Few of "the thousand lakes" are seen, at least in the early part of the journey, but the deep drain ditches indicate that the soil is swampy. The forests are not nearly so large nor the trees so great as in northern Finland, but there are no indications of the famine that has lately afflicted that district. As twilight came on the landscape became much more picturesque, lakes alternating with wooded hills. A change of cars and half an hour's wait were made at Riihimäki, and the platform of the station was very interesting to us. New types of men and women were to be seen. There happened to be a large number of Russian officers, and they looked very striking in their long gray cloaks with swords and in some cases pistol holsters exposed to view. Several wore flowing beards, an uncommon style for military men. Though late in the night, dozens of women and girls stood along the fence that divided the platform from the street, reaching over their various fruits and other eatables in the hopes of selling them.

When the morning dawned we were in Russia, approaching its capital. After about seventeen hours riding we reached the city. Our first impression of St. Petersburg was not good. It was raining, and the cobblestone pavements looked exceptionally bad. There were scores of cabs, but we were unable to get one to take us to our hotel. The drivers only shook their heads

solemnly. Help came at length in the form of a young Englishman who knew Russian and the customs of the country. The streets of St. Petersburg are paved with round stones, though the principal ones have a strip of wooden pavement on each side, and these help matters very much. In spite of the general roughness, the rubber tires of the vehicles make the travel tolerable. Though the streets themselves are bad, there is at least one thing that adorns them; that is, the beautiful horses that are used there. In no other city of Europe can such animals be seen. Black and dappled gray are favorite colors.

On the way to the hotel we were surprised and interested by a custom that has since grown very familiar to us. Our cabman was evidently religious (though he did not scruple at demanding over twice the agreed and regular price at the end of the drive), and whenever he passed a church or shrine in the street he took off his strange-looking hat with his left hand, and made the sign of the cross with the right by touching his forehead, lower part of chest and shoulders. The falling rain did not deter him. Naturally this is an awkward thing for drivers to do, and many times they drop their reins for the moment while they attend to their worship.

A curious coincidence at the hotel was that President Lyman found, shortly after becoming located, that in the adjoining room on one side Elder John P. Horne was living and on the other Elder Kenneth Crismon had taken up his abode. These Elders from Germany had attended the dedication services at Christiania, and later visited Stockholm, thence sailing to St. Petersburg.

Religious conditions among the Russians are naturally the most interesting subject to us, and to learn these was one of the motives President Lyman had for making the journey. There are many and conflicting currents of religion here; many that are deep and hidden which are not learned or understood without intimate association with the people. But in few places is it possible to see and at least partly understand the religion of the great majority. We went into the Kasan cathedral soon after arriving, and there saw a scene of most active worship. Russian churches have no seats, and there is room for the devotee to kneel or prostrate himself if he wishes. People of all classes were there. Beggars in their rags (their purpose being to obtain charity), the lame, the halt, the blind, laboring people, richly clad men and women, officers of the army, all kissed the same icons, made the cross and bowed before the images, and in some cases kneeled and touched their foreheads to the floor. One poor fellow, evidently with a heavy weight on his conscience, we noticed when we entered, making the cross, kneeling, bowing to the floor and rising again only to repeat the movements. During the whole time we were there he continued. The only thing to break the monotony of it was that sometimes he remained down for a few moments and smote his breast with his hand. The churches are open all day and the people come in and usually go out after a few moments' worship.

Later in the afternoon, the sun having begun to shine brightly, we visited the St. Isaac's cathedral. This is the greatest church in the city. The interior is highly decorated, but is dark and gloomy, the candles burning at the different shrines helping little to illuminate the great cross shaped structure. As a rule we find the outside of Russian churches much more pleasant to us than the inside. With St. Isaac's this was certainly the case. We were permitted

to ascend to the top of the great dome and there look over the city. The church is three hundred and seventeen feet high, but the view is worth many times the effort of the climb. The church is almost the center of St. Petersburg, and the top of the dome is its highest point. Below can be seen the Neva river as it flows one united stream almost to the heart of the city and then divides into five minor ones as it empties in the Gulf of Finland, an arm of the Baltic. The numerous deltas form part of the city. In all directions are gilded spires, domes and cupolas. The roofs of the buildings have bright tints of many colors and their walls are clean. Parks and boulevards add to the beauty of the scene. St. Petersburg is a new city. Two hundred years ago last month Peter the Great, its founder, laid the first stone, within the Fortress, of the Peter-Paul cathedral, whose gilded spire rises before us. This is considered the birthday of the great capital. The streets are laid symmetrically and are wide and straight. Canals on which float great barges loaded with wood, the fuel of the country, traverse the city and connect with the Neva.

It may not be generally known that there are Saints in St. Petersburg. One faithful family lives there, and they are probably the only ones in all Russia. Brother Johan M. Lindelöf, who with his wife originally came from Finland, accepted the Gospel in St. Petersburg, where he and his helpmeet were converted by the Spirit of the Lord; years before he had heard the Gospel at his home in Finland. The family all speak Russian, and would be considerable help if missionary work were prosecuted there. They would be glad indeed for Elders to come, for now they are shut off from communion with the Saints, except when an Elder visits St. Petersburg, and that is seldom. Brother Lindelöf believes that profitable work could be done, though he assured us that the difficulties would also be very great. He is doing what he can among his fellow-workmen and friends, and with his wife is rearing his children in the fear of the Lord.

The Russians are different in many respects from other peoples. An interesting and somewhat confusing point of difference is in the reckoning of time. We entered Russia on the fifth of August, but the Russians called it the twenty-third of July. The cause of this is that while most western nations accept the Gregorian calendar, the Russians follow the Julian, and are now thirteen days behind us in their reckoning. It happened, therefore, that though President Lyman offered the prayer of dedication in the chapel house at Christiania, Norway, July 24th, 1903, he was also able, according to Russian time, to offer on July 24th, 1903, at St. Petersburg, Russia, the prayer of dedication of this great land for the preaching of the Gospel.

On the afternoon of that date, which was according to our time the 6th of August, accompanied by Elders Crismon and Horne, we went to the beautiful Summer Garden, on the left bank of the Neva, just beyond the Field of Mars, and finding a secluded spot President Lyman offered prayer. It was a fervent petition for the Lord to open this great land that His servants may preach the Gospel here. He dedicated it for this purpose, and turned the key that salvation and truth might be brought in. He prayed that religious liberty might be given that all might worship unhindered and without persecution. He besought the Lord that the remnant of Judah in this land might be preserved and relieved of the terrible suffering imposed on them from time to

time. He prayed that the Jews may learn and acknowledge that they have all these long years rejected their Redeemer and Lord, that they might be converted to the Gospel and go back to Palestine to dwell, that Jerusalem might again become a sacred city and that Palestine might become a fertile land. He prayed that the other peoples of this country, in whose veins the blood of Israel flows generously, might also accept the truth, that Ephraim and Judah might thus become reconciled. He besought the Lord to touch the hearts of the Gentiles that they might be grafted into the true olive tree, that their branches might become fruitful. He called upon the Lord to bless this great empire, in many respects the greatest in the world, and endow its rulers with wisdom and virtue, that there may be peace and progress here, that darkness may flee and the voices of His servants may sound the glad tidings to the uttermost parts of this great land. He prayed for the great work of the missionaries in every nation, that Elders of Israel abroad may not diminish in numbers, but that every people may hear their message. He petitioned the Lord to bless His servants with His Spirit that the cause of Zion may grow steadily in the earth, that the center stake may be redeemed and the great Temple built.

The peaceful garden was a fitting place for prayer, and the stately trees, through whose foliage could be seen the blue heaven, formed for us, as for the first of our race, a place for the worship of the Lord.

Moscow, Russia.

JOSEPH J. CANNON.

"MAN'S INHUMANITY TO MAN."

BY ELDER JOSEPH HYRUM PARRY IN THE "JUVENILE INSTRUCTOR."

MARTYRDOM BY FIRE.

IN view of the liberty of conscience in matters of religion now enjoyed by all English-speaking people, it is hard to believe that less than three hundred and fifty years ago hundreds of people were tortured and cruelly put to death for conscience sake, and many burned at the stake because they dared to doubt many of the dogmas of the dominant church. In reading of those dark days of the world's history, our hearts swell with gratitude and thanksgiving that the Lord has kindly permitted us to live when men have liberty to worship Him according to the dictates of their own conscience. It is true the Saints have been persecuted and despoiled of their goods and driven from their homes many times, but it has been done outside the law, and their persecutors have broken the laws of the land in mobbing, driving and slaying the Saints.

In "merrie" England, in the sixteenth century, many suffered martyrdom in the reign of Henry VIII. Though he won from the pope of Rome the significant title of "Defender of the Faith," because of his zeal for that church, during his later reign he apostatized, England became largely Protestant, and the English church was established, with Henry at its head, and religious tolerance prevailed to a certain extent. It was, however, during the reign of his daughter Mary that religious hate and intolerance ruled with a cruel hand and without restraint. The queen has been called "Bloody Mary" because of the awful persecutions inflicted upon her Protestant subjects, by the Catholic

priests and clergy, during her reign. She was a blind and bigoted papist, and seemed to glory in the persecution and suffering of her non-conforming subjects. Neither age nor sex was spared; children were often the victims of the cruel persecution that continued as long as she remained on the throne, and both men and women, were tortured and put to death in cruel and nameless ways, and many were burned at the stake. The objects of the religious hate that swayed the minds of those who held power were treated far more cruelly than the worst criminals and murderers, for no other offense, often, than reading the Bible. Some who refused to attend mass, or who neglected to attend meeting, were suspected of apostasy, condemned as heretics and burned at the stake, or otherwise more cruelly treated.

Among the more prominent ones who suffered by fire for conscience sake, during the reign of Mary, were Archbishop Cranmer and Bishops Hugh Latimer and Nicholas Ridley. The two last named were burned together at the stake, October 16, 1555, at Baliol College, Oxford, though Smithfield was the scene of the martyrdom of the celebrated Archbishop Cranmer, which occurred soon after, and of most of the other burnings of heretics.

Latimer and Ridley, like hundreds of others, were held to be heretics because they believed and taught doctrines that were contrary to the teachings of the Roman Catholic church. The specific charges against these two prominent men were: that they denounced as erroneous the Catholic doctrine of transubstantiation, which doctrine held that the bread and wine of the sacrament, after the blessing of the priest, "are no longer bread and wine, but the true and natural body and blood of Christ," and as such were revered and idolatrously worshiped by them. Another offense was their vehement denunciation of the mass as heretical and blasphemous. A third offense was their affirmation against the pope of Rome, who, they said, arrogantly assumed to be the head of the church, but was the very antichrist.

Weeks were taken up in their trial, during which they made no denial of their faith, and to the last they heroically spurned the offer of life and liberty made them on condition of their recanting. They were tried before a number of Roman Catholic bishops and a cardinal representative of the pope; and, as they refused to recant, they were degraded from their priestly office and turned over to the civil authorities to suffer the fate of heretics. Like the Jewish priests of old, the clergy could not themselves put even a heretic to death, but compelled the civil magistrates to execute their murderous decree.

Up to the day before they were brought to the stake, every effort was made to get Bishops Ridley and Latimer to come back to the Catholic fold and renounce the new faith, which the priests denounced as "fantastical and devilish." To all these overtures Ridley made this characteristic reply: "You know my mind fully herein; and as for the doctrine which I have taught, my conscience assures me that it was sound, and according to God's word; which doctrine, the Lord being my helper, I will maintain as long as my tongue shall move, and breath is within my body, and, in confirmation of which, seal the same with my blood."

As they persisted in refusing the queen's pardon at the sacrifice of their conscience, they were brought to the stake and burned. As the fire was being started, Latimer encouraged his fellow-martyr in the following words: "Be of

good cheer, Brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

That their sufferings might be speedily ended, the friends of the martyrs tied small sacks of gunpowder around their necks, which, when the flames reached, exploded with sufficient force as to render the sufferers unconscious to further agony.

Ridley the martyr was twice married, and was blessed with a goodly number of children. Many of his descendants remain to this day; several of whom live in Utah; one of them, Elder Joseph L. Barfoot, was a frequent contributor to the early volume of the *Instructor*.

During the reign of Henry VIII., Bishop Latimer made a strong plea to the king against persecution. A few of his most striking arguments are here given, because they are well worthy of remembrance:

"I refer your grace to the rule of our Savior Christ, as mentioned in St. Matthew (ii: 20): 'By their fruits ye shall know them.' As touching the words that our Savior Christ spake to His disciples when He sent them to preach His Gospel, we read in the fifteenth of St. Matthew, where He showeth, that here they shall be hated and despised of all worldly men, and brought before kings and rulers, and that all evil should be said of them, for His name's sake; but He exhorted them to take patiently such persecution by His own example, saying, It cometh not the servant to be above his master. And seeing they call me Beelzebub, what marvel is it if they call you devilish persons and heretics. He promised to the true preachers no worldly promotions or dignity (Matthew xiv), but persecution and all kinds of punishment, and that they should be betrayed even by their own brethren and children. In St. John (xvi: 33), also, He saith, 'These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.' And in the tenth chapter of St. Matthew's Gospel our Savior Christ saith also, 'Lo! I send you forth as sheep among wolves.' So that the true preachers go like harmless sheep, and are persecuted, and yet they revenge not their wrong, but commit all to God, so far is it off from them to persecute any other. . . . This is the most evident, that our Savior Jesus Christ would that His Gospel and the preachers of it should be known by, that it should be despised among those worldly-wise men, and that they should repute it but foolishness and deceivable doctrine, and the true preachers should be persecuted and hated, and driven from town to town, yea, and at the last lose both goods and life.

"And yet they that did this persecution should think that they did well and a great pleasure to God. And the apostles, remembering this lesson of our Savior Christ, were content to suffer much persecutions, as you may read in the Acts of the Apostles and the Epistles. But we never read that they persecuted any man. The Apostle Paul saith, 'That every man that will live godly in Christ Jesus shall suffer persecution.'

"Wherefore, take this for a sure conclusion, that where the word of God is truly preached, there is persecution, as well of the hearers as of the teachers. . . . For the world loveth all that are of the world, and hateth all things that are contrary to it. . . .

"Therefore, to return to this golden rule of our Master and Savior Jesus

Christ, which is this, 'By their fruits ye shall know them.' For where you see persecution, there is the Gospel, and there is the truth; and they that do persecute be void and without all truth; not caring for the clear light which is come into the world, and which shall utter and show forth every man's works. And they whose works are evil care not to come to this light, but go about to stop it and hinder it, hindering it as much as they can."

[TO BE CONTINUED.]

BREVITIES.

A COOL THIEF.

A marked trait of the Chinese people is their adeptness in deception. An illustration was afforded not long ago at Singapore. The court house was in possession of a very valuable clock. One day when the supreme court was in session, a meek looking Chinaman entered carrying a ladder. After removing his hat and bowing gravely to the judge, he set up his ladder and expeditiously took down the clock. With the timepiece under one arm and the ladder under the other he left the room and disappeared. No suspicion of theft arose for several days as it was thought that the coolie had taken it to be cleaned. When it did not return, inquiry was made at the public works department. There it was learned that no order had been given to have the clock cleaned or repaired. It has not been heard of since.

CARE OF THE FEET.

The feeling of weariness may often be dispelled or at least diminished by attention to the feet. Soft soled shoes or sandals in the house, or where one is resting no shoes at all, gives great relief. The oriental custom of washing the feet was not alone to show hospitality to visitors but for the sake of comfort. Frequent bathing of the feet not only keeps them clean, a most necessary thing, but when performed before going to bed at night is conducive to sleep. A footbath in warm water, if possible with a handful of sea salt dissolved, keeping the feet in until the water cools and then drying them with a rough towel, is an excellent way to prepare for a good night's rest. Tight shoes should never be worn. Most serious results may follow especially in the case of children. Ingrowing nails can be prevented by paring the nails lower in the middle than at the edges.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

GOVERNOR ODELL of New York and party, which included General Francis V. Greene, made Utah a visit July 30th.

DIRECTOR GENERAL WHITAKER of the Utah World's Fair commission is laboring to make the Indian exhibit at St. Louis next year a worthy one. He is visiting tribes of Indians, who have lived in Utah, to collect relics and curiosities.

CHARLES Y. TAGGART, the veteran piano tuner of Salt Lake City, died July 29, 1903 of heart failure. Deceased was born in Belfast, Ireland, March 1, 1830. He lost his sight in early life but in spite of his affliction became a most skilful tuner. He left a good business here in 1871 to gather with the Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 20, 1903.

EDITORIAL.

DOCTRINE OF MARRIAGE.

THERE is a great temptation offered to young Latter-day Saints in this and other lands to marry persons who are not members of the Church. In some places only a single family has accepted the Gospel, and all the friends of the sons and daughters are strangers to the truth. Difficulties may prevent immediate emigration to Zion. Love ties may not be dissolved by the change of religion. Young women especially feel the difficulty, for they are less able than their brothers to leave their native land and gather with the Saints, and the bloom of their youth fades more quickly. They stand often between love and duty; though in proper conditions love and duty are in perfect harmony.

There are many reasons why Latter-day Saints should not marry those who are not Saints. It sometimes happens that the unbelieving husband or wife is drawn to investigate the truth and to accept it; but in more cases the one who has taken the first forbidden step goes on and loses interest and standing in the Church. There are unusual instances of both maintaining the same religious condition after marriage as before, but it is well nigh impossible to have harmony in the family under such circumstances. The Lord has chosen the Saints to be a peculiar people. Their interests are not so much in the world as in His work. The world looks down upon them, and though hateful persecution is not hard for them to bear, having received the testimony of the truth and the gift of divine grace, yet it is gall and wormwood to those who must share it unwillingly. When children come into the home two distinct influences are upon them, acting as oppositely as light and darkness, one drawing them toward the truth the other drawing them away from it. The spirit of gathering may come upon the member, but obedience is made impossible in most cases by the refusal of the unbeliever to make the sacrifice of leaving home and friends and moving to a new country.

There are other reasons why Saints should not marry those who have not accepted the Gospel, and these are based upon the nature of marriage itself. It is very evident in life that "neither is the man without the woman, neither the woman without the man." Physically each is incomplete in the most important function of life, that of procreation. The twain together become one complete being, a being perfect in its sphere. However physically strong and and beautiful the two separately may be, they have before them only death and extinction; united, they have the elements of life and continuation of their kind. And not alone physically, but mentally, man and woman must

become one flesh to appreciate life. Marriage makes good men and women greater than they ever could become without it. Their sympathies are enlarged; their ambitions are quickened. The intimate association gives tenderness to the man without making him less strong, and strength to the woman without making her less tender. A large share of the thoughts and feelings of every normal being are expressed by the word love, conjugal love in married persons. This feeling is one of the mainsprings of life. As Solomon declared: "Love is strong as death; jealousy as cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it." Love is but the mental demand that marriage alone can properly satisfy.

The Latter-day Saints maintain that man and woman must be united in marriage not only to reach physical and mental perfection but also to reach spiritual perfection. And this the Apostle Paul also declares in the passage partly quoted: "Neither is the man without the woman, neither the woman without the man *in the Lord*" (I. Cor. xi: 11). And the Lord through the same servant commands: "Husbands, love your wives, even as Christ also loved the Church." Such love is in its very nature spiritual, enduring, furthest removed from lust and base passion. Such love as Christ's for the Church did not cease when He died; it could not do so; it is an eternal thing. Such love in husbands will live beyond the bounds of death into eternity. When our great forefather Adam was given a companion, because it was not good for him to dwell alone, the marriage there performed by Deity Himself was purely a spiritual and eternal relation. The two beings were immortal, not being subject to death until a later time when they broke the law, to eat not the fruit from the tree of the knowledge of good and evil. The mere incidents of mortality and death did not change the conjugal relation of Adam and Eve.

The dark and dismal doctrine that man and wife could only be joined until death should part them had taken firm root, with other apostate teachings, in the hearts of men, when the Lord in modern times made the law clear. Truly marriage endures only during physical life if it is made for this world alone. A justice of the peace or other civil officer may be given the power to perform the marriage ceremony, but even in earthly things his authority is restricted within the area of a few miles; it is not to be thought that his declaration will make the heavens seal the relationship for eternity. But the power and priesthood of God when exercised on earth are acknowledged in heaven; what is bound or loosed here is bound or loosed there. When a duly commissioned servant of the Lord unites two worthy souls in the bonds of matrimony for time and eternity, then death has no more effect on that union than does temporary absence in life. But it must be remembered that only Latter-day Saints can enjoy the blessing of this eternal union. A believing husband can not be joined forever with an unbelieving wife, nor can a believing wife draw into the celestial realm her unbelieving husband. They will be widely separated. Their bond was made only until death should part them.

And what does the Gospel teach us to be the object of eternal marriage? Go back to Adam and learn. Man alone is incomplete; it is not good for

him to be alone. Woman is his complement, physically, mentally, spiritually. Before Adam was placed on the earth, before a man was found to till the ground, he was given the command to multiply and replenish the earth. It was a divine direction and expresses a universal law. The highest goal of man is that he attain to the position where he can have eternal increase, where he can multiply and replenish earths—there is plenty of room; infinitude admits of universal expansion. And who shall be given the privilege of continuing "the seeds forever and ever?" Who will be permitted to add the best part of creation, living souls, to the great dominion of God? Certainly not the unwedded; not those whose covenant was made only for the small period of human life. It will be the few who have been faithful in every relation and absolutely devoted to our Father in heaven and our Redeemer Jesus Christ. Every soul that ever lived will survive, for annihilation is never practiced by God, but only the valiant, the true, the sanctified, the fittest from the spiritual standpoint will be permitted to continue the seeds forever and ever. Not all of those even who attain to celestial glory will grow to perfection and have the privilege of eternal increase, for many will reach the "third heaven" who have been married only for mortality or have not been married at all. They will be ministering angels of God, enjoying greatness and glory but incapable from the very nature of things of becoming perfect.

To husbands and wives that hate one another, to the pessimists who look upon marriage as a necessary evil, to the faithless and corrupt, to libertines and moral degenerates, this doctrine will have few charms. But to the pure in heart, the truly great and noble among men, to those who realize in marriage a sacrifice though a blessed one, to such as enjoy conjugal love like Christ's love for the Church and look upon marriage as a holy, sacred relation, to the Saints of the Most High, it will bring exquisite joy and make the heart swell with inexpressible gratitude to our Father who has given redemption and such high exaltation through His Son, our Elder Brother Jesus Christ.

PRESIDENT LYMAN'S RETURN.

MONDAY night President Lyman returned to Liverpool from a seven weeks' journey on the Continent. During this time he has visited the missions of Switzerland, Germany, Scandinavia, and the Netherlands, and has also traveled through Finland, Russia and Poland. President Lyman has enjoyed his long journey and returns blessed with his usual good health. The account of his travels and ministry, begun in last week's STAR, will be continued. As this is the first time an Apostle has visited Russia in this dispensation the journey thither and the prayers of dedication there offered are especially important.

J. J. C.

ON Sunday, August 9, 1903, the Higham branch of the Sheffield conference was reorganized by President Franklin H. Wyatt. Henry Clough was honorably released from his position as branch president on account of his emigrating to Utah. James Brook was sustained in the position made vacant by the release of Brother Clough, and James Martin and Harry Rose were sustained as his counselors. The Sunday school was also reorganized with Harry Rose as superintendent and Frederick Birkhead and James Brook as his assistants.

A SUCCESSFUL district meeting was held at Bolton, Manchester conference last Sunday. The services were well attended. President John W. Saunders of the Manchester conference and nine Elders were present. President Morgan of the Leeds conference reports that the district meeting at Leeds last Sunday was blessed by a good Spirit and attendance.

ARRIVALS.—The following missionaries arrived in Liverpool ex the s.s. *Commonwealth*, Friday, August 14, 1903. For Great Britain—Arthur C. Chadwick, Preston, Idaho. For Scandinavia—Niels J. Henriksen, Salt Lake City; Lars P. Jensen, Ovid.

APPOINTMENT.—Elder Arthur C. Chadwick, who arrived at Liverpool, Friday, August 14, 1903, has been assigned to labor in the Grimsby conference.

DEPARTURES.—The following named missionaries and a company of emigrating Saints sailed from Liverpool, Thursday, August 13, 1903 in charge of Elder Joseph A. Jenson. Carl O. Larson, Octavius F. Gudmundsen, Rudolph A. Christensen, Victor Johnson, James M. Peterson, Nils L. Larson, Frederick Hansen, Arthur L. Heppler, Ferdinand F. Hintze, Jr., Orson Spencer Clawson, James M. Petersen and Hans R. Hansen.

ZIONISM.

BY ELDER WALTER M. WOLFE OF THE LONDON CONFERENCE.

“BREAK forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isaiah).

“And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

“Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain” (Zechariah).

From the time when Nebuchadnezzar carried the Jews into captivity down

to the present day there has not been an instant when some of the "chosen people" have not been yearning to return to the land of their fathers. Not all were able to come back from the seventy years' exile to participate in the building of Cyrus' temple, and those descendants of Judah and Benjamin who gathered to Palestine after the first great dispersion were afterwards scattered by Greek and Roman, by Parthian and Paynim, until the land of promise was left waste and desolate. Hadrian's terrible victory (136 A.D.) marked the climax of the woes that had prophetically been hanging over the city of David for centuries. Not less cruel and sanguinary than that of Titus, it fell with greater bitterness upon a ruined race. Henceforth no Jew was to approach within five miles of the walls of the sacred city under pain of death. Time did not mitigate the effect of the blow. Although the decree of Hadrian was tacitly abrogated in the reign of Constantine, yet conditions were practically unchanged. The Christian was a more cruel and implacable enemy of the Jews than the Roman had ever been. The Hebrews were scattered from the steppes of Russia to the cataracts of the Nile, from the wilds of Britain to the Ganges—a people having a religion without worship, a nation yet never a body politic.

In the eighteen hundred years that have elapsed since the fall of Jerusalem, the Christians have visited upon a helpless race enough of wrong, indignity and outrage to avenge a thousand times over every crime, real and imaginary, for which they might actually or by implication be considered responsible, forgetting that the One who suffered on Calvary taught only a Gospel of forgiveness and love. From the tortures of King John and Richard the Lion-hearted, and the brandings and burnings of the Spanish Inquisition down to the Kishineff massacre of a few short weeks ago the story remains unchanged. And yet time, proscription and persecution have not been able to affect the one great hope that is to every Jew a comfort, a source of strength, the main-spring of action; next to the hope of salvation, the oldest, most enduring hope that mankind has ever known—the hope of return to Palestine, of being once more the ruling power in the world, of having a Son of David on the throne of his father, and of having all nations turn toward the holy city to worship in a new temple that shall crown the heights of Mount Moriah, and to adore forever the one, only living and true God, the God of Abraham, of Isaac and of Jacob. And this beautiful dream, common alike to the peasant's home by the Volga and to the banker's palace at Frankfort, that for centuries has seemed absolutely incapable of realization, is beginning to receive life and bear fruit in the movement that the world knows as "Zionism." Simple to-day are its beginnings, scarcely worthy the attention of the theologian and the philosopher, but powerful, nevertheless, as powerful as the forces that govern the motion of the universe, for the Almighty is bringing to pass His eternal purposes, and His words never fail.

From the standpoint of a Jew there is a sublimity in the conception of Zionism that the Gentile world is unable to comprehend. To him it is the solution of a gigantic race problem. On this point Mr. De Haas says:

"There is a land thousands of miles from here in a state of devastation, only partly fruitful, broken, dimly recognized as living soil, and yet filled with many ancient and cherished memories. To reach that land, to make it flow

once more with milk and honey, to restore it as a country amongst the countries of the world—that is Zionism.

“There is a people, not as old as the land, but as old as its most important history, which was a great and glorious people, self-possessed, self-ruling, now a people scattered over the face of the earth, the servants of the races amongst whom they dwell, a people disunited, disassociated, persecuted. To raise that people, the Jews, to organize centralized life, to give them a standing among the nations, to free them from persecutions, to let them live a noble and distinguished life once more—that, too, is Zionism.

“There is a religion, and it is the Jewish religion, which was once great among the people. To restore that religion to power—that, too, is Zionism.”

At the beginning of the nineteenth century, when English, French and Arabian were making a battle-ground of the barren country that lies eastward from the Mediterranean, the colonization of Palestine by the Jews seemed as far from accomplishment as it did at the beginning of the ninth century—a period during which Syria first felt the baneful effect of the early Turkish conquest. Even the Jews themselves dared not openly express the longings of their hearts, if any such yet existed. No Scripture prophecy seemed less probable of fulfillment than that pertaining to the descendants of Abraham. Outside of Palestine, the Jew was still under a ban that, in spite of wealth and intellectual power, kept him in both political and social bondage. In his home-land he was beaten by the Moslem, spat upon by the Christian, a misery to himself and of no use to the world at large.

Sixty-two years ago Elder Orson Hyde visited Palestine on a special mission. The time was ripe for the gathering of the dispersed and despised people. The world saw no procession with banners; heard no blare of trumpet. The Lord does not herald His great enterprises in any such manner. It is a far cry from Commerce to Jerusalem, and few there were who recognised the Apostle in the plain garb of the missionary; fewer still who sensed the vast import of the work with which he was commissioned. With authority directly from the Prophet, and inspired by the Holy Spirit, Elder Hyde dedicated the Holy Land that it might once more become the home of its rightful owners; that Judah might gather from all quarters of the earth unto his inheritance, and that the land might be blessed for his sake. So far as the Latter-day Saints are concerned that act of dedication is the one important event in their history that connects them with Palestine. The missionary efforts in that country have been intermittent, and have not yet been crowned with success. Whether the hand of God has been made manifest since that time to prove that Elder Hyde was obeying a divine command when he made a journey that to the world would have seemed the very acme of folly, let the history of the last fifty years demonstrate.

There are great movements, spontaneous, world-wide, changing the whole tide of human events, of which no adequate explanation can be given. At rare intervals the same is true in nature. An epidemic, like Asiatic cholera, may break out simultaneously in Bombay, London, New York, and on vessels crossing the ocean, when, apparently, there has been no contagion, nor any extraordinary conditions to produce such a dreadful scourge. In the same way the world is often rudely awakened from a dream of peace to find every

zone, each horizon blackened by clouds of war. Not different was the beginning of the Zionist movement. One day unknown; the next a living force in every civilized nation of the world, and in some countries upon which the light of civilization had scarcely begun to dawn.

Almost half a century ago, by one common impulse, the Jews commenced to turn their faces homeward, with full purpose of heart to sacrifice all, that they might die under the shadow of Mount Moriah, or by the blue waters of Galilee. At first they came in very small companies from the far east, where isolated communities had existed for centuries, even as far as the borders of Thibet, and the northern Caspian region. Russia, Germany, England, America, all felt the impelling force. Zionism became an entity. Yet, in its inception, the movement seemed doomed to speedy failure. The elements entering into it were heterogeneous, leaderless. In many respects it reminds one of the first crusade. But gradually men of note, men of world-wide influence and power, came to the assistance of their struggling and ignorant co-religionists. They gave more than financial aid to the cause, though their donations were liberal. They gave freely of time, talents and the masterful ability that had made them great among even their enemies. Such were Sir Moses Montefiore, Baron Hirsch and Baron Rothschild. Their efforts seemed at first to be concentrated on the emigration of the poorer classes of Jews from the countries in which they were the most oppressed, in order that they might obtain greater personal and political freedom, and become practically independent. They hoped to develop in old Judea a noble spirit of religious nationalism. They wanted to re-invest the throne of David with its ancient dignity, although that throne could not yet be set up in any literal sense. They also desired to have their race elevate itself, and work out its own salvation in solving the problems which new and improved conditions present. But the people, as a whole, were incapable of rising to the occasion. Two thousand years of serfdom had imprinted characteristics and habits, had formed a life that a single generation could, at best, only slightly modify. They were as helpless as is one born blind when he first beholds the light of day. Inured to lives of toil, they now gave way to a spirit of indifference and absolute indolence. Their time, instead of being devoted to redeeming the land from the curse of barrenness, was spent in frivolous dissipation. Their minds, that for ages had grappled only with the question of self-preservation, now that preservation was assured, became blanks. Palestine reached, ambition, personal interest, race pride, knew no additional incentive to growth or exertion. So the master minds came once more to the rescue. The Jews must be fitted for the great work of colonization and development before Zionism could be the grand success of which its promoters dreamed.

The economic side of Zionism now became prominent. The Jew in the Gentile world had never been a successful agriculturist. On his native heath he must learn to cultivate the vine and olive, to plough, to sow, to reap; to change conditions so as to create a demand, and then to be able to supply that for which the demand exists. In time, business enterprises would arise in which the Jew might legitimately be expected to excel. He would control the capital of Syria even as he had controlled the capital of the great cities of the world, but with this change for the better, instead of having all the

wealth in the hands of the few, it would be distributed among the many, each being a sharer, and having a personal interest in the welfare of the whole. To meet the requirements of the times, schools must be founded and factories established. They are essential, for south-eastern Asia has herself experienced an awakening. The camel train has been superseded by the steam-engine. The possibilities of Asia Minor are just beginning to be grasped. Why should not each new enterprise and industry be controlled by Jews? Why should not the success in finance that they have achieved in the new world be repeated in the most ancient part of the old? This dream of the Zionists is visibly approaching its realization from day to day.

Nor is this all. If the Jew can be fitted for the new duties and responsibilities which devolve upon him before he returns to the land of his fathers, so much the better. He must be removed from the ghettos, the slums, of London and New York, and given a more favorable environment, better suited to his individual requirements. In nations like Russia efforts must be made to ameliorate conditions that are a relic of barbarous ages. Above all he must be given higher ideals than ever he has dreamed of before. In all these vast plans organization is essential, and that work is going on with wonderful rapidity. Within the past five years more than two thousand societies have been established by the Zionists and £330,000 have been collected for them. Obtain for the Jews a charter of liberties in Palestine, not an outright purchase of the land; assure for them the protection of the Powers, and they will do the rest for themselves.

The world does not accept the fact which the Latter-day Saints know to be true, that this movement is one essential feature of the dispensation of the fulness of time; that it had to be properly inaugurated, as has every other great work of these latter days, by one holding the proper authority and keys; that the authority and keys for this work were delivered by the Prophet Joseph Smith to Elder Orson Hyde, and that his work made not only possible, but practicable, the Zionism of to-day. The Jew does not yet believe that he is being gathered to the Holy Land to await the second coming of the once rejected Messiah, whose feet shall once more stand upon the Mount of Olives; that, in the very place where Jesus of Nazareth was crucified, they will again have the opportunity of accepting Him, and of becoming again, in very deed, the children of the covenant. Even as Ephraim is gathering in the valleys of the mountains to build up a new Zion, so is Judah gathering, where once the temple towered in divine splendor, to build again the waste places of Jerusalem. For "the time of the restitution of all things, which were spoken of by the prophets since the world began," is at hand, even at our door.

CURRENT EVENTS.

WEST INDIAN CYCLONE.

JAMAICA, the third largest island of the West Indies, was visited last week with a terrible hurricane resulting in £1,000,000 damage to property and the loss of seventy lives. The coast towns on the east and north were struck by the full force of the storm and were destroyed. That section of the island suffered most. The crops were swept down, the banana industry especially

being injured. Martinique, the French island that has suffered so terribly from volcanic eruptions, was also struck, and considerable amount of life and property was endured. Subscriptions for the sufferers, especially those of Jamaica, are being raised in Great Britain and the United States.

LET TO-MORROW TAKE CARE OF TO-MORROW.

Let to-morrow take care of to-morrow;
 Leave things of the future to fate;
 What's the use to anticipate sorrow;
 Life's troubles come never too late.
 If to hope overmuch be an error,
 'Tis one that the wise have preferred;
 And how often have hearts been in terror
 Of evils that never occurred.

Have faith, and thy faith shall sustain thee;
 Permit not suspicion and care
 With invisible bonds to enchain thee;
 But bear what God gives thee to bear.
 By His Spirit supported and gladdened,
 Be ne'er by forebodings deterred;
 But think how oft hearts have been saddened
 By fear of what never occurred.

Let to-morrow take care of to-morrow,
 Short and dark as our life may appear,
 We may make it still darker by sorrow;
 Still shorter by folly and fear.
 Half our troubles are half our inventions,
 And how often from blessings conferred
 Have we shrunk, in the wild apprehension
 Of evils that never occurred.

SELECTED.

DIED.

PARKIN.—Albert Favill, infant son of Heber J. and Rosa Ann Favill Parkin. Born March 23, 1902, died August 2, 1903. Interred at Wadsend Cemetery, Sheffield.

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